

**Home : Sermons : November 26, 2006****Prophetic Demonstrations – Luke 19:28-48**

Introduction – We come to the climax of the journey which began in Luke 9 (v51). As Jesus comes into Jerusalem, Luke sets out three pictures of Jesus that (setting aside how familiar they are) are filled with strange events. Why does Jesus ride on a donkey? Why does He openly weep over Jerusalem if He is coming to judge them? Why does He have such a (seemingly) fit of rage in the temple?

In the midst of these events, consider Jesus as Prophet, Priest and King and all of these actions as prophetic demonstrations of what He has promised He will do. Psalm 118 will be quoted, which also says, “*This was the Lord’s doing; it is marvelous in our eyes.*”

Jesus as King (vv28-40) – Jesus arrives at the Mount of Olives where He will begin His public entrance into Jerusalem. This is the place where Jesus would also ascend into heaven to receive His kingdom (Acts 1:12) and is identified as the place from which “the Lord will go forth” (Zech 14:3-4).

The Donkey-Colt - He sends two of His disciples to get an unbroken donkey and bring it to Him to be mounted upon. This raises many questions. Num 19:2 taught that an animal to be used for sacred purposes should never have been used before in other ways. Also, as Jesus sits upon this donkey, He is “riding” into a situation that no other man had ridden before. The disciples obey Him and everything happens as He said it would. This sense of knowing the future adds to the mood of all these events. In addition, the culture allowed for a dignitary to procure the use of property for his needs (like a policeman showing his badge and taking possession of a car). A King is coming.

Riding “Lowly” (Zech 9:9-10) – Certainly Jesus is fulfilling this prophecy. As He rides into Jerusalem, He rides on a donkey as Solomon, the son of David had done at his coronation (1 Kings 1:33-44). The crowds cast down their garments for the greater Jehu had come to destroy the idols (2 Kings 9:11-13) symbolizing their bowing in submission to the One who had come to reign. And yet, kings who ride on donkeys are not war-mongers, and Zechariah says that this king would come “*lowly*.” The word means “afflicted, poor, needy, humiliated.” Jesus comes as One who will be humiliated, afflicted, mocked and crucified.

Blessed is the King (Psalm 118:26) – A multitude of disciples draw near the descent of the Mount of Olives and loudly proclaim Psalm 118, a song of the Messiah, declaring Jesus as that coming King. The Pharisees understand this quite clearly and tell Jesus to rebuke them, probably for blasphemy. Jesus responds that this cannot be stopped; the time has come, and He hints that dumb rocks know better than the Pharisees. The King loves His praise to be very public, even when it is offensive to the established authorities.

Jesus as Prophet (vv41-44) – Jesus had already said of Jerusalem that she was the one who killed the prophets (13:34), and now as the Prophet of God enters the city of God, He weeps over the decision this nation, this community of people will make. It is a frightful choice with dire consequences, as is the case for anyone and any nation who rejects Jesus Christ as Lord.

Jerusalem – Her name means, “City of Peace,” and Jesus says, “If you had known...the things that make for your peace” (v42). While Jesus will pronounce now an oracle of doom upon the city, He does so weeping that it was not so (Ezek 33:10-11). Luke is Paul’s companion, and this may be why this gospel alone records this scene. Paul constantly preached the gospel to the Gentiles while longing for his Jewish brothers and sisters to come to faith (Rom 9:1-5).

“For Days Will Come Upon You...” – What Jesus predicts is the curse for covenantal

unfaithfulness (Is 29:1-8, Mic 3:12, Jer 6:6-21, 8:18-9:3). Deut 28-32 provided the roots of this prediction where God warned that such unfaithfulness would lead to His judgment through other nations. The point is – God had warned her over and over and over.

Jesus as Priest (vv45-48) – Quoting passages from Isaiah and Jeremiah, Jesus the true High Priest comes to inspect the temple. The gospel-writers emphasize that Jesus drove out the moneychangers, probably not because they were there (Deut 14:22-27 allowed for this) but possibly because of unjust financial practices occurring in the name of providing offerings to the Lord.

House of Prayer/Den of Thieves – More importantly is the point Jesus makes in the quotation of these passages. In Jeremiah 7:8-11, the prophet shows forth the wicked hypocrisy of these people. You cannot be a liar, a thief, an adulterer, and then come in and act like God will accept your sacrifices. He wants their contrite heart, not heartless words and rituals. By driving out the sellers, Jesus makes it impossible for the Jews to carry out their sacrifices because soon there will be no more sacrifices. When He throws the furniture around (Matt 21:12) He is prophetically giving a small taste of the utter destruction of the temple which is coming.

Personal, Practical Reflection – Consider the words of Paul, *“Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off”* (Rom 11:22). J. I. Packer notes that the most important word in that first phrase is the word, *“and.”* We must serve God, considering both His goodness ***and*** His severity, for they are both ultimate realities.

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